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piece of work. Dr. Ayer's long experience as Professor of Church History at the Cambridge and Philadelphia Divinity Schools together with his training and known scholarship have fitted him admirably for the compilation and arrangement of this large octavo of seven hundred and thirty pages. The chronological analysis and grouping of topics adopted by Dr. Ayer follows the best German models, and will be a great aid to the students into whose hand his book will be placed. The whole series of quotations is bound together into unity by compact introductions and analyses prefixed to the several divisions, chapters, and sections. So admirably is the material thus knit together that Dr. Ayer's book may well fascinate not only the student of church history, for whom it is primarily intended, but even the casual reader who is so fortunate as to pick it up and to delve here and there into its treasures.

To the teacher of church history Dr. Ayer's Source Book will be a welcome friend. To be able to have at hand so excellent and so well translated a selection of original material to illustrate the first eight centuries of church history will be a boon indeed.

Dr. Ayer writes withal so modestly of his achievements in his preface, and evinces so candid and impartial a spirit in his own comments and criticisms of persons and events ecclesiastical, that his book must at once enter into a well-deserved inheritance of use and usefulness, not only in theological seminaries, but in those universities where the history of the Christian Church is not neglected in connection with other courses in history.

H. R. G.

THE WORLD'S REDEMPTION. By C. E. Rolt. New York: Longmans, Green, & Co. \$2.25 *net*.

In the publishers' announcement of this book it is described as "a serious attempt to set forth some of the fundamental articles of the Christian Creed in relation to modern scientific thought, the main idea being the inadequacy of the current conceptions of omnipotence and omniscience and the complete sufficiency of the belief that God is love." The chief topics treated are: "The Omnipotence of God," "Chance and Design,"

"The Holy Trinity and Creation," "Evolution and Human Personality," "The Problem of Evil," "Christ the Fulfiller," "Christ the Redeemer," "Redemptive Creation," and "The Redeemer and the Redeemed." The style is picturesque and attractive, and the book is evidently the product of a devout mind. A perusal of it will prove stimulating to the reader, as it challenges his ordinary conception of many of the fundamental articles of his faith. It may well be questioned, however, what is the actual value of some of Mr. Rolt's substitutes for those notions commonly accepted. For example, is not the logical terminus of his treatment of omnipotence closely akin to Gnostic Dualism? It would seem, too, in this connection, that Mr. Rolt had not quite grasped the idea of God as the All-Wielder (= *Παντοκράτωρ*), and had read "Almighty" as merely signifying tremendous brute force. In spite of much poetic beauty of diction, Mr. Rolt's book will hardly prove a permanent contribution to theological literature.

H. R. G.

THE INFINITIVE IN ANGLO-SAXON. By Morgan Callaway. Washington, D. C.: Published by the Carnegie Institution, of Washington.

Professor Callaway's studies of the Anglo-Saxon participle have been generally recognized as among the most solid contributions to English historical grammar that have been made during a period of great activity in the field. We have now from his hand a treatise that yields nothing in thoroughness to these previous studies and is even more extensive in scope. This work on the infinitive in Anglo-Saxon, consisting of 339 large octavo pages and containing seventeen chapters and an appendix, offers an exhaustive classification of all the occurrences of the infinitive in extant Anglo-Saxon literature, with the exception of the glosses and of a few texts now out of print. On the basis of this immense body of material the author discusses the various functions of the Anglo-Saxon infinitive with exemplary discrimination and judgment, and it is safe to say that his treatise will remain the final authority on the subject. We owe a great debt to the Carnegie Institution for having undertaken the publication of the work.

J. D. B.